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On the Christmas Trail

AN EDITORIAL

For International Peace

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Pacific School of Religion
Berkeley, Cal.

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL GOODWILL CONGRESS

With nearly a hundred different meetings held in and about Pittsburgh, Pa., during the week, the World Alliance for International Friendship through the Churches conducted its "Goodwill Congress" beginning Sunday, November 7, about fifty principal speakers taking part in the discussions. While the Congress revealed a deep interest in securing international peace, it soon became apparent that there was no desire on the part of its leaders to "put over" any particular program, regardless of the opinions of others, who were equally sincere, but who had arrived at conclusions of their own. Definite programs were presented—indeed, committees had been at work for many months preparing statements based largely upon principles arrived at during the Chicago meeting of the Alliance half a year ago, but special efforts were made to have present at the Pittsburgh meeting those who shared other views, in order to make possible a wide discussion of these opinions.

EL PASO CONFERENCE AND MEXICAN LABOR

Five commissions representing constructive agencies in many localities have been making a study during recent months of the social, economic, educational and religious conditions prevailing among Mexicans and Spanish-speaking Americans in the United States, of whom there are estimated to be from 1,200,000 to 1,500,000. At a conference to be held at El Paso, Texas, December 11-16, the findings of the several commissions will be presented in order that cooperatively these agencies may face the facts basic to the solution of the major problems affecting the racial groups in question. It is anticipated that on the basis of the facts disclosed a correlated policy will be formulated for the agencies at work with and in behalf of this under-privileged segment of American society. Equal representation in the conference is sought for the Mexican and Spanish-speaking American delegations. Financial support for a study of the field has been furnished in the main by the boards constituting the Home Missions Council and the Council of Women for Home Missions with which are affiliated other interdenominational, social and civic agencies. The departments of education, united charities and relief societies in the border and midwest states have furnished valuable assistance in the pre-conference studies. It is seen that the international aspect of the economic problems of Mexicans in the United States is involved, that these laborers are citizens of a country separated by a mere river and that Mexico's interpretation of the attitude of the United States government toward that country is interpreted quite as much by the treatment accorded the thousands of Mexican laborers here as by the carefully worded policies advocated this side of the border.

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RICHMOND, INDIANA

FOR UNIVERSAL RELIGIOUS PEACE CONGRESS

Four continents are competing for the Universal Religious Peace Congress, according to a report of Dr. Henry A. Atkinson, who has just returned from Europe where he consulted religious leaders of the Old World concerning the plan to hold an international meeting at which all the great religions of the world will be represented. He is General Secretary of the Church Peace Union which first proposed this Congress two years ago and appointed a committee to make preparations. Several cities in the United States have invited the Congress to meet there. There are Applicants from every continent, excepting South America and Australia. Among the Old World cities under consideration are Geneva, Switzerland; Cairo, Egypt; and Calcutta, India. An international committee of 1000 is now being organized, to include representatives of the eleven great living religions of the world, namely, Christians, Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, and Sikhs. These eleven religions will be assigned representation in the Committee of 1000 in numerical proportion. The purpose of the Congress, according to Dr. Atkinson's report, is to bring together adherents of the world's living religions to discuss the questions relating to international justice and good will, to make known the content of each religion relating to these questions, and to compare the ideals of human brotherhood and world peace. It will be based upon the principle that world peace can be established only through the recognition of Universal brotherhood.

TWENTIETH ANNIVERSARY CELEBRATED

On December 1st, the National Board of Young Women's Christian Associations celebrated its twentieth anniversary as the headquarters of the American movement in the United States. Launched in December 1906, it united two early national Y. W .C. A. groups. From a handful of workers, a limited budget and a membership which had long had individual interpretation of the Y. W. C. A. independent of any national unity, the organization has grown to world wide service to girls. Under the stimulation of a common purpose and creed, the 987 affiliated Associations in almost as many localities have attracted 605,000 members. The pioneer service to girls in terms of shelter, inexpensive food and job finding has been expanded to girls in all walks of life and their present day problems. It has advanced with girls under changing conditions and helped to blaze new paths and new outlooks for women. The combined expenditure of Associations in the United States for 1926 was $24,000,000. The earliest date of the Y. W. C. A. in the United States is 1858. This was in New York under the name of the Ladies' Christian Association. Two years earlier, one had been started in England. After 1859, independent Associations sprang up in many cities. As early as 1871, the Y. W. C. A. in Hartford invited twenty fellow Associations to discuss mutual problems.

It is not only more material goods that men need, but more freedom, more self-direction, more outlet for creativeness, more opportunity for the joy of life, more voluntary cooperation, and less involuntary subservience to purposes not their own. All these things the institutions of the future must help to produce, if our increase of knowledge is to bear its full fruit in bringing about a good life.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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On the Christmas Trail

THAT is a good and timely article which is to be found in this issue, setting forth the close relationship of Friends to helpful ministry among the Indians. We appreciate the generous suggestion of Christmas remembrance in behalf of our capable workers among the Kickapoos, and would extend it to include our other faithful workers among the Indians in Oklahoma; and, for that matter, to include all our workers on each of our home and foreign fields. We would encourage everywhere the uprising of the Christmas spirit that manifests itself through special offerings for our work and workers.

At the same time, the question has kept recurring to us, "What kind of Christmas remembrance would our missionaries appreciate most?" They would of course be happy for the seasonal gifts that are expressive of holiday friendship and good cheer, and we hope these will not be wanting. It may be safely assumed, however, that almost nothing would give them more substantial good cheer than the receipt in full of their salaries up to date, together with the full assurance that the funds would continue to come in regularly for that purpose hereafter. The term "salary" sounds very material and matter-of-fact in connection with Christmas giving, yet when interpreted in terms of bread and milk, and shoes and stockings for the family, it is far from lacking in the quality of sentiment. "Isn't it strange," said a Mission Board Secretary in speaking of this subject to us the other day, "that people never think of so prosaic a thing as salary when their philanthropic emotions are touched in favor of our workers. They seem to take that for granted as something impersonal which will be paid as a matter of course from some invisible fund, and for which they need feel no responsibility. They limit their enthusiasm therefore to the 'extras' which should supplement the more necessary and fundamental salary which has not been provided."

There would of course be a personal and financial concern on the part of our mission workers in the satisfaction of assured support on the field. That would be as inevitable as are the material needs of every-day living. There would at the same time be a deeper and more spiritual concern that would be satisfied: the concern that the Church come to the support of our united work in such a wholehearted and generous way as to insure the carrying forward of the Christian tasks so close to their hearts. This assurance would be the finest Christmas gift we Friends at home could make to the workers on our mission fields.

How is this assurance to be given? What is the channel through which necessary salaries go, if at all, to our missionaries, and through which the life-giving stream of support feeds and enriches our united benevolent work? This channel is called the United Budget. It, too, is very prosaic, and far from "Christmassy" in the popular thought. Yet it involves the question of life and death, just as surely as that question is involved in a salary payment. The United Budget is not something constant and located far off—at Richmond, Indiana, for instance. It is a mere term to indicate the united offerings of individual Friends all over the Five Years Meeting—in each of our local congregations and meetings. There can be no United Budget, no general fund for the practical, everyday support of our workers, except as Friends in their respective Yearly Meetings contribute to make it. Month by month we publish in THE AMERICAN FRIEND a financial statement that shows the status of the Budget for the current fiscal year, in terms of what each Yearly Meeting is contributing thereto. Our last statement, published November 18, showed that for seven months, less than forty thousand dollars had been received toward meeting our estimated need of a little over one hundred fifty thousand dollars. Almost twice that amount should have been received during the seven months period. All departments of our benevolent work are deeply involved in this situation. The personal welfare of the workers and the work itself are thereby jeopardized.

It is not to recount a tale of woe that we are presenting these facts. We are merely trying to relate our Christmas impulses to the practical program of the church. May we not neglect the special gifts and Christmas tokens, but may we at the same time personalize the regular channel of continuous contributions which are absolutely essential to the program of constructive work. In our observance of Christmas in our families and among our friends, at home, we delight in giving festal gifts but also assure ourselves that the more fundamental needs of life are not wanting. We should be similarly assured that the every-day, substantial needs of our friends and representatives away from home are supplied through our regular and generous cooperation.

In this connection we are reminded of the story of George Rogers Clark, who spent himself and his resources in winning the old Northwest Territory from the British, and without being compensated by Virginia, under whose auspices his heroic conquests were made. Shortly before his death the state voted him a sword. When the committee presented it he broke the sword over his knee, exclaiming, "Let Virginia be just before she is generous!"

At this Christmas time as we think of those who represent us on our various fields of service, may Friends be both just and generous.

International Peace Movement in 1926

BY WILLIAM C. ALLEN

THAT ninety per cent of all income of the Federal Government has been applied to the cost of war for a period of 131 years has recently been stated by expert authorities. The question as to whether the billions owing to the United States by Europe shall ultimately be paid by the taxpayers of America or by those of Europe is not settled. The over 30 millions of men, women and children, mostly innocent people, wretchedly destroyed in the great war are not forgotten. The "war to end war" talk is admitted to be silly. Preparations for future slaughter, boosted by propaganda, progress. Many patriotic men and women, who desire to see their countries prosper and civilization continue, are busy on behalf of international peace.

Foreign bonds are higher. Foreign currency tends toward stabilization. The business interchange of European countries is increasing. The Franco-German accord is significant. In Geneva continued efforts are being made to forward disarmament. That city has been the Mecca of numerous international conferences within the past year. There is the Geneva Institute of International Relations, jointly organized by the British League of Nations Union and the American Non-Partisan Association. In Europe the unsatisfactory position of religious minorities, developing from changes in boundaries subsequent to the great war, is claiming attention. There is a growing disposition abroad to feel that Germany should not have been forced to sign a statement that she was the sole aggressor in 1914. Thoughtful people of the British Empire, some of them eminent in their respective countries, have admitted that all the nations involved contributed their share of responsibility in connection with bringing about the great war.

Remarkable evidences of a trend toward a spirit of internationalism and friendship is found in the attitude of many young people in Europe and the United States. David Lloyd George challenged the youth of the world to take up the matter of peace in his address before the International Convention of the Christian Endeavor Union during this year. He declared: "The supreme task of the rising generation is the abolition of war. Youth must substitute organized justice for organized violence. The most horrible, the most devastating and the greatest war will yet come unless youth tears that idea (that war is inevitable) from the heart of civilization."

Five thousand youths from thirty nations participated in an International Democratic Congress of Peace held forty miles from Paris last summer. There was cordial friendly intercourse between the French and German delegates. All were drawn from many social classes, including students, artisans and representatives of many religions. The fact that thousands of young people from many lands thus happily met together should give a great impetus to world peace. The British Federation of Youth includes over twenty youth organizations working on behalf of international understanding. The thirteenth of June was observed as Peace Sunday in England. A German speaking in Hyde Park, London, at a large meeting, was warmly received.

The nineteenth World's Conference of the Young Men's Christian Association was held at Helsingfors, Finland, last August. There were present 1500 delegates from 50 countries. Thirty languages were represented. A large number of the delegates were boys under twenty years of age. These youngsters were not troubled about dogmatic theology but were very keen on the subject of peace and war. At the close of this great conference a camp fire ceremony was observed. As the national groups contributed their logs to the flame each group in its mother tongue repeated the words: "We leave this fire with visions of a great Christian Fellowship, conscious of differences but resolved to love."

An Anti-Conscription Manifesto, calling upon the League of Nations to propose the abolition of compulsory military service in all countries is gathering momentum. Among the signers are distinguished English, French and German citizens. The Manifesto in part declares: "It is debasing human dignity to force men to give up their lives, or to inflict death against their will or without conviction as to the justice of their action." It concludes by calling upon all men and women of goodwill to create a public opinion which shall induce governments to rid the world of a dangerous spirit and to "open the way to a new era of freedom within nations and of fraternity between them."

At the Institute of Politics, at Williamstown, 1926, Sir James Ervine, Principal of St. Andrews University, Scotland, who had charge of chemical research for the British Government during the world war, took issue with American chemists regarding the use of poison gas. He characterized its use as a prostitution of science and called upon the chemists of the world to cease producing gas for the destruction of mankind.

At the present time there are about 10,000 students from many foreign lands in the colleges and universities of this country. If we treat them rightly they will add to the friendship abroad which America so much needs. To illustrate: there have been 283 students of 50 nationalities in the International Institute of Columbia University, alone, this year.

There is in the United States a rising tide of disapproval of compulsory military training in high schools, colleges and universities. It has been the personal observations of the writer that young people over the world have a natural friendship and sympathy for the youth of other lands. Yet when they have been urged, in different ways, toward a spirit of antagonism by their elders they have been influenced in the direction of thoughts provocative of war.

Great organizations of women at home and abroad are emphasizing an enlarged sense of responsibility in connection with the maintenance of world peace.

Influential church leaders in America and abroad are now fully recognizing the damage done to spiritual and material life, as well as to church life, through war and preparation for it. The following are leading religious groups which have officially resolved to oppose war and compulsory military training in institutions of learning: The Presbyterian General Assembly, The Northern Baptist Convention, The Rabbinical Assembly of the Jewish Theological Seminary in America, The Southern Congregational Conference, The Massachusetts Federation of Churches, etc. The World Alliance for International Friendship through the Churches, steered by Church leaders from thirty countries, makes its deep impression wherever it operates. The Federal Council of the Churches of Christ in America, now including denominations aggregating over 20 millions in membership, has taken strong official action adverse to militarism.

People of all sorts are more than ever realizing that war constitutes the quintessence of foolishness, the antithesis of the religion of Jesus Christ.

San Jose, California.

The Two Standards

BY ROSCOE E. TRUEBLOOD

IN the evaluation of conduct there are two distinct methods used in the world today. One of the tests by which the merit or demerit of an act is decided, is, Does it pay? or Does it work? This is exemplified by the man who, when he forgets to heed the red light on the street crossing, considers his action entirely right, if the cop isn't looking. There is the individual who is honest because honesty is the best policy, but, as is so often the case, whose honesty

is contingent upon the circumstances existing at the moment. It is right to be honest, he says, as long as it pays to be honest. Again there is the person who begins at the bottom of a business and gives more than he gets, because it will mean monetary success; it is right because it pays. This has been called the world's code of honor; that is right which succeeds.

The other standard by which conduct may be judged is that of Christ's ethical teachings. Do right because you know it is right and for righteousness' sake, recognizing God as the loving and guiding power that constrains you to righteousness. "Seek ye first the Kingdom of Heaven." Other things are incidental. Who seeks to save his own life shall lose it, but he who is *willing* to lose his life shall by that very willingness save it. We may not attain to much success or importance in the world's eyes. We may undergo far more suffering, disappointment, and even privation on earth because of adherence to this standard, or we may not, it is not for us to decide; it is not the point of vital interest to us. For instance, do we plead for world peace on the ground of its expediency? Very good, but the real argument for it is that it lies in perfect accord with Jesus' teachings of what is right.

The tendency today, even of those who profess to be pointing out Christ as the ideal by which men should pattern their lives, is consciously or unconsciously, to swing over to the world's code of ethics. Education is valued, not as a true end in itself, but in proportion as it increases one's yearly salary. Religion is often presented with the emphasis on the returns that a religious life will bring, in friends and material success. I sometimes wonder if there is much similarity between the spirit of the religion of St. Paul or St. Francis of Assisi, and the spirit of religion as it is so often presented today.

Perhaps what an eminent German philosopher says of his fellow-Europeans, is doubly true of us Americans. He says, "The more I see and experience, the more certain I am that where inner culture is not of the most unusual kind, that which is good is preserved only in so far as it is demonstrably useful. In all close communities, it is most useful to be good, and for this reason nations as well as castes, guilds as well as criminals, wherever they are far-sighted enough, maintain a certain minimum of moral principles. Thus we modern Europeans, as long as we do business with one another, are presumably the most honest dealers who have ever lived. But that our morality is nothing primary, but purely the result of circumstances, it proved with horrifying clarity, as soon as we transfer our activities beyond our own circle." In fact, this philosopher goes on to say that the American standard of ethics is merely that of the European, carried to its logical conclusion.

Whether or not we realize or will it, each of us must have a standard of conduct. We can choose one standard or we can choose the other; we cannot choose both.

Fall River, Mass.

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Faith and Practice of Friends

Philadelphia Yearly Meeting Adopts Revised Discipline

Under these three words Philadelphia Yearly Meeting has courageously sought to couch the age-old truths of Christianity in twentieth century language and to connect these truths with the complex modern life of which the Religious Society of Friends is a part.

As one reads the fresh, sparkling and satisfying presentation of truth as set forth in this book of faith and practice, he cannot escape the conviction that those who prepared the contents were under the illuminating and guiding hand of the Holy Spirit who is the Revealer of all truth.

The Introduction is given over to an historical statement of the origin of Friends and to a simple forth setting of their faith. Let me quote a few choice sentences.

"The founders of the Society of Friends rediscovered and restated in simplicity, yet with power, the truth of the declaration of Jesus, the Kingdom of God is within you. Friends do not differ from other Protestant Christian denominations in the essentials of Christian faith, but it was the great concern of George Fox and the early Friends to turn men away from form and creed to reality and life."

"With other Christians, Friends believe in God the Father of omnipotent power and infinite love. They believe in His Divine Son, Jesus Christ, who came to reveal to men His nature and His love and whose sinless life, sacrificial death and triumphant resurrection offer the way for our salvation. We cannot fathom with finite minds the mystery of His personality nor comprehend the meaning of His incarnation; but by simple child-like faith in Him, our souls may come into newness of life and be saved from the power of sin to righteousness as we follow Him in loving and loyal obedience. Friends place special emphasis on the ever present Holy Spirit active in the hearts of men. This power they call the Light Within or the Light of Christ or the Seed of God. They hold this Spirit is in greater or less degree in every man, but that only as men are obedient to the truth revealed in their hearts, only as they turn to Jesus Christ through His Holy Spirit and follow Him, can they be made free from the power of sin and become children of Light.

"This belief in the immediate presence of the Light of Christ within the soul and in His power to transform men into sons of God has been the vital message of Quaker-

ism wherever it has been effective. It is a faith that does not stand on ritual or creed, but on the experience and practice of the presence of God in the individual heart. It is universal in its scope, and speaks to the spiritual needs of all men."

Worship—"a personal communion with God and a yielding of our wills to the Divine Will"—grows naturally out of a belief in the immediate presence of the Holy Spirit in the hearts of those who have become children of Light.

The reason for the non-observance of outward rites is succinctly stated. "Our faith in the direct access of the seeking soul to Christ has led to our emphasis on the vital importance of the one true baptism, that of the Holy Spirit, and the spiritual partaking of the body and blood of Christ."

Philadelphia Friends have not been content to cherish their faith as an ancient flower or an inward secret treasure. They seek to make it real as an active principle in modern life. "Belief in the brotherhood of all men implies our responsibility to all classes and races, and has led to our interest in the education and uplift of Indians and Negroes; to our protest against human slavery and to our work for the freedom of men. From early times individual ministers and other Friends have traveled to distant lands to carry the gospel message to other races and peoples and of late years our interest in Foreign Missions has grown broader in spirit and in scope."

"A definite desire for the application of Christian principles to trade and business originated with George Fox. . . . Of late we have grown increasingly concerned for the improvement of industrial conditions and a better application of practical Christianity in our industrial life. Friends have long been actively interested in bettering conditions in prisons and improving methods of dealing with criminals."

The statement in regard to the Scriptures leaves no one in doubt as to their place in the thought of the Yearly Meeting. "We believe that in the Scriptures God has given to men through His inspiration a progressive revelation of His nature and of His will, culminating in the revelation of Himself in the life and teachings of Jesus Christ. In the Scriptures are found inexhaustible riches of teaching, counsel and wisdom. Under the guidance of the Holy Spirit we hold that we are given discernment of what in them is vital to our spiritual growth. But Friends have ever been foremost in maintaining the supremacy of the Holy Spirit over the Scriptures, as the primary source of our life and leading. Following this leading of the Spirit, our sense of what is right must be in agreement with our Lord's teaching as recorded in the New Testament. While the Scriptures are the great store-house of spiritual truth, they do not preclude the possibility of fresh and continuous illumination in harmony with them, leading on to further understanding of Truth and testifying to the infinite source of Light and Life. Our faith in the direct communion of the soul with the Father implies His power to lead into ever fuller understanding of Him and His truth."

In the closing paragraph of the Introduction the reason for refusing to adopt a fixed creedal statement is stated. "We adopt no fixed and binding statement of faith, because God is continually disclosing to men fresh revelation of His truth as they are able to receive it. If there is one word that expresses the demand of men in regard to religion, it is Reality. They are not reached by creeds that cannot be translated into life and conduct. Only as we follow a way of life, not merely a statement of belief, only as we put our faith to the test in daily life and service, will it avail. We believe earnestly in the practicability of these truths, if we live in that soul communion which draws its power from the living God. We love the fellowship of those who seek reality and truth in religion. No faith can satisfy that is not sincere and real and that cannot stand in the clear light of truth. We welcome among us those whose fellowship is with the Father and with His Son, Jesus Christ, realizing our own need of help both human and Divine. We desire to join hands with all who endeavor to bring to realization the Kingdom of God on earth."

Then follows a brief historical sketch of Philadelphia Yearly Meeting and a more detailed explanation of worship, ministry, prayer, baptism and other phases of truth.

Some solid food is to be found in the paragraphs on Love and Unity. After quoting parts of Jesus' prayer that His disciples might be one, emphasis is placed on love as a unifying power. "Fellowship and unity in the church do not necessarily mean uniformity. We find diversity of gifts, of training, of temperament, of taste—diversity even of thought and doctrine. The essential unity which binds all together is unity of personal experience and of communion with Jesus Christ, and a love and loyalty to Him which controls our lives.

"Lack of love is the arch heresy. No belief or theology which is not expressed in love and forbearance has real importance or meaning in the church of Christ. While mere dogma drives men apart, love is a contagious and uniting force. And to those without the church, the spirit of Jesus alive and evident in His followers, is the unanswerable argument for His power and reality here and now. The expression of this love of God in the affairs of men, social, industrial, political, racial and international, is the deep and crying need of the world. It is the business of the church to forget differences in leading the world to Him who is the Way, the Truth and the Life."

A fine section on Missions states the basis upon which the whole missionary movement rests and sketches the historical development of Friends attempt to share their message with other peoples.

In the light of our modern craving for tinsel, luxury, extravagant living and lack of hospitality, the section on simplicity in conduct, speech, and living is particularly timely and refreshing.

"Faith and Practice" courageously and sanely deals with the baffling problem of modern recreation and amusements. While no formal and arbitrary rules of conduct are laid down, a series of pointed questions is presented which, if honestly answered will go far toward determining one's attitude toward the amusements of the day.

But the paragraphs on "Some Problems of the Social Order," make one fairly rub his eyes. Philadelphia Friends know whereof they speak when they talk about modern industry. The life of many in the Society is bound up with the industrial order. But with a frank and honest mind they are dealing with the individual in industry, the profit and service motive in business, the question of a living wage for all employees, the Christian attitude toward property and income, the relation between employee and employer, and the control of modern business.

After reading the first part of the book which has to do with faith and life one cannot escape the longing that other Friends might be given the courage to rewrite their beliefs and experiences in the language of the twentieth century. Truth is always truth. But it grows and reclothes itself with each succeeding generation.

The last half of the book deals with "Practice and Procedure" within the Society.

B. W. B.

HINDU STUDENT LECTURER

N. P. Pillai, a native of South India, now a student at Ohio State University, is available for any meeting desiring his services for week-end engagements. His lectures are illuminating as to Indian life and customs. His personal accounts of Ghandi, and Sundar Singh are inspiring. Mr. Pillai is working his way through college with a purpose of returning to India to work among the Outcasts. If Friends can use him for any Sabbath service during the winter they will find it profitable to do so. Communications may be addressed to Mr. Pillai at 172 Chitenden Ave., Columbus, Ohio, or to S. A. Watson, Wilmington, Ohio.

Jesus is still, for all personal exigencies, the best exemplar of a man working harmoniously with his destiny, refusing nothing, repenting nothing, losing no ground. On the whole, his concept of the experienceable universe has had a large share of acceptance, and maintains itself in the thought stream longer, than the concepts of the intelligible universe predicated by Plato and Aristotle. The cornerstone of his mystical knowing, the oneness of the nature of God, conceived as Spirit, and man the projection of that Spirit into the world of sense, has become the head of the foundation of modern science; spirit and matter, energy and form, one substance, not denied by Jew nor infidel nor any other persuasion.—MARY AUSTIN.

Christmas with the Red Men

BY FRANK M. OHNEMUS

If Friends will get out their copy of THE AMERICAN FRIEND for January 28th last, and read again the account of "Christmas with the Kickapoos" given by Francis Philip Frazier, they can afford themselves almost as good a treat as when they first read it and learned with so much pleasure of the joy they had helped prepare for their red brethren when they sent their packages and donations and good wishes out to McLoud, Oklahoma, a year ago. Friends cannot be indifferent to the weal or woe of the red race, for from the earliest period of their relationship, when Mignon, as the Delaware Indians called William Penn, or Onas, as the Iroquois named him, made his treaties and launched his "Holy Experiment" of Pennsylvania, Friends have treated the Indians as neighbors and brothers, have striven for their material and spiritual welfare, have helped them, and pleaded their cause in time of distress. One of the most inspiring things is the abundant testimony history gives of the goodwill and sympathy existing between the red men and Friends, manifesting the power and the common sense of the plain gospel of Jesus Christ as against the 100 per cent French patriotism, the 100 per cent English patriotism and the 200 per cent muddle-headed churchianity that turned this continent into a battle-ground for the evil passions of man.

Red Jacket, the famous orator and chief among the Indians of the Six Nations, in a letter to the Governor of New York, complained among other things of the black-coats or missionaries of various denominations who came as self-seeking individuals, sowing discord among the Indians and confusing them with their preaching, and after all this compelling the Indians to support them. Pennsylvania Friends, near the end of the eighteenth century, sent some individuals to the Oneidas on their invitation, but they were not preachers, except in their example. They were young farmers and mechanics with their families who taught the Indians a better way to gain a livelihood than to rely on hunting and fishing and such unsystematic agriculture as was practiced by the women and children.

They discouraged the use of intoxicants and with the cooperation of the chiefs made good progress in the cause of temperance. A committee of Friends who visited the Oneidas was addressed in this wise: "Brothers, we are well pleased with your conduct toward us. You have always performed what you have promised. Your young men do not speak much to us, but what they say is good." In a pamphlet issued by the Friends engaged in this work it was explained that it was thought of first importance to rescue the Indians from their precarious mode of existence and the evils of intemperance, after which the purpose of preaching the gospel to them would be better understood. Invitations from other nations of the Iroquois were sent to Friends to come among them and teach them agriculture, blacksmithing and other trades. Schoolcraft in his Notes on the Iroquois several decades afterward gives some gratifying statistics regarding the great advance in agriculture and trades, in church membership and temperance work among the Six Nations and renders great credit to Friends in bringing about these conditions.

From what may be considered an Indian source, being written by a man who lived among the Indians from early childhood, the Kickapoos, Kansas and Osages, at the beginning of the nineteenth century, I submit the following: "The Indians are generally prejudiced against the missionaries, no matter from what denomination or people they come; and this feeling also extends to all white people, particularly to those from the United States, excepting only the Friends, whose character and disposition toward them are in general well understood by all the frontier tribes, and, in many instances, by those more remotely situated. They are held in the greatest respect and esteem; and if they would undertake to revolutionize the habits and opinions of the Indians, they would have the advantage of at least an entire generation of confidence and goodwill in their favor over any other religious sect; a circumstance that would almost operate as a miracle in arriving at the measure in view."

From the white race in general, the Indians have never received half a chance. They were cheated and robbed, and by chicanery and sometimes with the aid of whiskey deceived in treaties and deprived of their hunting grounds and thus of their means of living, then sometimes hunted and slaughtered like the beasts of the wilderness or coralled, virtually, on reservations where there was often little or no game and the soil too poor to cultivate, there to be dependent upon government rations which sometimes did not materialize or even at times the Indians were cheated out of them. One such instance where the Indians were on the verge of starvation and had proof of the dishonesty of the Indian agent who had charge of their supplies, occurred when General Custer had command of some troops in the West. The Indians came to him in a body, peaceably, and their orator addressed General Custer with great eloquence, reciting all their sufferings and telling of the dishonest agent. General Custer, who was in general fair with the Indians, and was a very likable man, told them he would do whatever was in his power for their relief, but as a servant of the government he felt it incumbent upon himself to tell them that it was wrong to accuse the agent, as the Great White Father at Washington selected these agents from among the best men. The red orator replied courteously that they may be very good men when they leave Washington, but by the time they arrive in the Indian country some of them have developed into most desperate scoundrels.

May we not feel that every Friend would wish to contribute his mite toward so worthy an object as the message of real friendship that goes out to Oklahoma to our red brethren? The pledge of the Indians, "We will live in love and peace with the children of Onas as long as the sun and moon endure" signifies not a one-sided contract. It is a sacred alliance of good-will that is binding on both parties. To love our red brethren is to be concerned about their condition, and to be thus concerned means that we not withhold our hands, either in the giving of succor, in daring to tell the truth in their behalf or in helping them to a day of happiness like their Christmas celebration. Can we picture what it means to the little children there who are just as precious to the Saviour as ours? Let Philip Frazier be our ambassador of love; he is heart and soul in this work among the Indians, at what white men would regard as great sacrifice. In sending our packages and donations, would it not be well to send along something just special for him and his wife and babies dear?

Jamaica South, N. Y.

ALONG THE SHORE WITH THE RED MAN AND WHITE

A Book For Children

Contents:—A Visit from the Indians by Anna L. Curtis, For Hilda's Sake, A. L. C., Cassadra's Daughter, A. L. C., Seaweed, At Dosoris, "The Middle Sea," Three Brave Sisters of Long Ago, etc.

Katherine Dayton, Librarian of Baldwin, Long Island Free Library, writes:—"I have read with great pleasure the little book 'Along the Shore.' It is delightful and I read from cover to cover before laying it down." Price $1.25. Order from VALENTINE'S MANUEL, INC., New York City.

$179.36!

Dear Friends in America:

$179.36! The minutes of the A. F. S. C. have reached us. Who could fail to be impressed with the figure representing the cash balance—$179.36!

Can the significance of these European Centres of Quakerism, in the strategic cities of at least eight countries, be really appreciated by Friends at home?

Now that active relief work is all but a thing of the past, it is difficult to send back interesting, dramatic reports of what we are doing. People come "to see the work of the Centres," and we have nothing spectacular to show them—often nothing very tangible. Perhaps they are disappointed. But those of us who are in the work know better what it really means. We do not believe in it because we are in it, but we came into it and are staying in it because we believe in it. Three years after I entered this new international work of Friends I find myself more enthusiastically interested

in it than ever before, and more deeply convinced of its importance in the life of those countries of Europe where our outposts have been established.

Friends who engaged in the various forms of emergency war work, including the post-war child-feeding, felt that we had incurred certain spiritual responsibilities towards these peoples of Europe, and these international Centres are the result of the sincere desire to meet our obligations.

We know the constant appeals at home. After three years' absence many such appeals continue to find their way over here, and most of them are worth while. We appreciate, too, that acute distress (like the Russian famine, the Japanese earthquake, or the starving German and Austrian children) quickens our sympathies and loosens our purse-strings more readily than this other, vaguer work.

But Friends have committed themselves to certain responsibilities. This Quaker outpost effort is a real Quaker "testimony."

We do not want the work to cost a penny more than is necesary. We know how difficult it is for the Home Committees to bind themselves to future commitments. We want to cost you as little as we can, and to ask no guarantees beyond your power to grant. But if there is a risk in it for you, there is a risk for some of us as well. Our best earning years are passing. Some of us have children to educate. All of us have our later years to provide for. We ask for no guarantees, personally. But we want this work to go on, and grow.

I think most of us, who are representing you, are well aware that what we are doing is scarcely a tenth of what ought to be done. We feel our own limitations. But we are exultantly glad to be in the work. We are more and more convinced of its significance. It is a privilege to be representing Friends in America, and in England, where the Society is really established. And we are most desirous not to let you down.

$179.36!

(Signed) ALFRED LOWRY.

Paris, 21. xi. 1926.

(This "179.36" represented the cash balance of the American Friends Service Committee on September 22, 1926.)

BROADCASTING FROM STATION A. F. S. C.

Erling Kjekstadt, a Norwegian, who has worked with the Friends in Poland for a number of years and who is particularly interested in young graduates of the Kolpin Agricultural School, is coming to America this winter to see something of our Agricultural methods. A Friend, who has been a most devoted friend to the work in Poland, is making it possible for Erling to have this experience. We are expecting him the last of January.

The other afternoon there was quite an international "meeting" at the Service Committee office in Philadelphia when Robert McKibben, of Johannesburg, South Africa, met Yasushi Hasegawa, of Tokyo, Japan. The former had recently come to this country and had been directed to this office for assistance in finding the kind of work in which he is interested—teaching in a rural community. Mr. Hasegawa is the Japanese student who is in Philadelphia this winter.

Harold Bing, Executive Secretary of the British Federation of Youth, is coming to America sometime this winter under the auspices of the Peace Section of the Service Committee, and will be scheduled for a number of meeting in the east. As plans are at present he will be lecturing in this section of the country at the same time that Tom Harrison, who lands in Seattle early in February, will be following an extensive program in the west.

And speaking of extensive programs, Wilbur K. Thomas follows a heavy schedule. Taking the month of November for an example we find that he had eleven committee meetings, dealing with A. F. S. C. problems, three meetings of other committees of which he is a member, and a two day conference between Negroes and Whites relative to the formation of a Peace Movement among Negroes. He attended the opening session of the International Students' Conference at Baltimore one evening and spent the next day in Washington, talking with several officials in the Department of the Interior on behalf of the Home Service Section in the morning, and speaking in the evening at the Quarterly Meeting. He has had speaking engagements at Langhorne, Penna., and Mickleton, N. J. He addressed two meetings at Woodbury on Armistice Day, a meeting at the Glen Mills School for Girls one Sunday afternoon, the students at Lincoln School, Providence, R. I., and the weekly meeting of Methodist Ministers in Philadelphia. He spent a day in Boston with the Executive Board of the New England Branch of the A. F. S. C., and has spent the first week of December in Indiana and Ohio, attending sessions of the Executive Committee of the Five Years Meeting and helping Friends in Ohio plan a definite campaign against Military Training in the schools and colleges in that State. By filling in occasional gaps with conferences with individuals relative to the Nurses' Training Home in Russia, or by checking up with the Finance Committee on the really alarming financial crisis the American Friends Service Committee faces, or with personal interviews with a few Friends keenly interested in the development of the Service Committee program, he has managed to have a fairly busy time!

In checking up on the amount of printed publicity—pamphlets and leaflets—released by the A. F. S. C. this past year we find that 163,600 copies, representing 17 different pamphlets, have been printed, and that of that number 101,350 have already been distributed, principally throughout Yearly Meetings.

The December Meeting of the A. F. S. C. is called for December 16th at 3 P. M. at 15th and Cherry Streets. The Executive Board has felt it advisable to hold monthly meetings of the Service Committee for a few months so that more time can be given to discuss the reports and problems presented. This meeting is to deal particularly with the reports of the Home Service and Peace Sections. Both of these sections have some very interesting plans on foot and we hope that many Friends will be with us that afternoon to share in the discussion.

FREDERICK LIBBY VISITS NEW ENGLAND

Frederick J. Libby spent the week of Nov. 28-Dec. 5 in New England Quakerdom, especially in three centers, Portland, Boston, and New Bedford. In each city he was able to reach a great variety of people with his message of peace.

In Portland on Sunday, Nov. 28, he not only spoke twice at the Friends meeting-house, but addressed two other congregations. One of these was the Williston Church, the home of Christian Endeavor. In Boston on Monday, Nov. 29, he also spoke four times. At eleven o'clock he addressed the Congregational Ministers, at noon he spoke at St. Paul's Cathedral, where the dean introduced Mr. Libby in person, at 1:15 he addressed a gathering sponsored by the Women's International League for Peace and Freedom, and at eight he spoke at a public meeting arranged by the Friends of Greater Boston.

The schedule in southern Massachusetts has been even more strenuous. At New Bedford he addressed such diverse audiences as Colored Business Men, Lions Club, Catholics and Jews. He spoke also at Moses Brown School and at Brown University. This remarkably full schedule at New Bedford was due to the untiring efforts of Edna Gifford.

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101 South Eighth Street
RICHMOND, INDIANA

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE OUTCAST

BY C. E. THOMPSON

I see him there, as in the street he stands—
Unkempt and ragged and with downcast eye,
A tattered hat held in his claw-like hands—
Beseeching alms from those who pass him by.

What thoughts are groping through that darkened mind
Of right or wrong, of love or hate of man?
Forsaken, lost, and shunned by human kind,
What is his past, and what of life, his plan?

Perhaps, a mother crooned above him there,
With visions of the years that were to be;
As gently rocking in her easy chair
She held her little son upon her knee.

Or, did he ever share a father's name,
A sister's love, or mother's tender care?
Condemned to vice and haunts of sin and shame,
Who cares from whence he came, or whom, or where?

Aain, I see him as he shuffles on;
To eat, to sleep, the only things he knows;
Though faith in God, in man, in self be gone,
God's pity follows him where'er he goes.

Westboro, Ohio.

THE BEATITUDES

BY EDWIN HADLEY

The first gospel sermon ever preached is recorded in Matthew, fifth chapter, and called the "Beatitudes," meaning the consummation of bliss, and felicity of the highest kind. Sermons from the prophets of old were more in the way of warning of punishment to follow the violation of the Decalogue as handed down through Moses on the Mount to the children of Israel, but this, the gospel of promise and blessings to follow the act of willing, loving service to the Master. These sayings of Jesus beautifully illustrate the Good Shepherd leading his flock, that is to be, by promise rather than warning and threats. We need to go back in time before that great event and study the period of preparation which means so much to us as teachers and examples to the young of today who are to be the leaders of society and state, not many years hence.

Eighteen strenuous years were given of his young life by the Great Teacher to make him ready for the three short years so full of mighty words and works, and even then was his human impulses subjected to the most severe testing by fasting and temptations from the Evil One. But by casting aside the temptation and using the right to say, "Get thee behind me, Satan," he was given power to heal the sick and raise the dead, and lead the great multitude up into the high mountain which is so exemplary of our exalted feelings of joy and victory which follows when we are able with the Great Teacher to overcome evil impulses. Then, it is from experience we are able to overcome with the Great Teacher.

He opened his mouth and taught them saying,

"Blessed are the poor in spirit,
For their is the kingdom of heaven."

Another proof that heaven, or its happiness, can begin here on earth, and in the heart of mortal man whose spirit and life are in unison with the Great Teacher.

"Blessed are they that mourn,"
For they shall be comforted."

In all the history of the past there has never been a time recorded that God Almighty did not raise up friends to comfort and cheer us in times of mourning and sorrow. But our part must be played too; we must get ourselves in the proper attitude to be recipients of the proffered comforts.

"Blessed are the meek,
For they shall inherit the earth."

What a sorry plight we would be in, if true, as the worldly miser would have it! How could we pay the taxes? But if "heirs of God and joint heirs with Jesus Christ," we can meekly and truly say,

"The sun and moon and stars are all mine;
I own oceans and rivers, and forests of pine;
In fact, I'm a partner of all that's Divine."

"Blessed are they which do hunger and thirst after righteousness,
For they shall be filled."

We cannot see the air we breathe and yet we breathe it because we need it and hunger for it to sustain human life. We cannot see that spirit of righteousness hovering over and around us always ready like the air, to enter by our own voluntary act of wanting to fill and satisfy that immortal part, the spirit and soul of man. How sublimely beautiful the thought we get from verse seven of Genesis, chapter two, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." We learn there, that man came from and is still sustained from the products of the soil the same as the animal and vegetable kingdom; in fact the works of all authors have the same trend of thought and purpose, yet they have one they call their masterpiece, and man is the masterpiece of the great Author of creation, from the same "Parent Stem," the two words that of late have been causing so much furore and dissension in the churches, when, in fact, science has only verified the great truths recorded in the Bible, and that thing we need most is to spend the time we use in scrapping, in the study of the plans and purposes of the Great Scientist of the universe and make the application to our own lives his great words and works; "Great and marvelous are thy works, Lord God Almighty, just and true are all thy ways, thou king of saints."

"Blessed are the merciful,
For they shall obtain mercy."

The law of "like producing like" is true in the spiritual kingdom the same as true in the animal and vegetable kingdom. "Whatsoever a man soweth, that shall he also reap," like "bread cast upon the waters will return after many days." The Apostle James, sixth chapter and twenty-seventh verse, says, "True religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and keep himself unspotted from the world." Later on in his sermon he tells the multitude to "Give to him that asketh, and from him that would borrow of thee, turn not thou away;" "And whosoever shall compel thee to go a mile, go with him twain." The reward comes in doing our whole duty, and then some, the "then some" being the petal whereon hangs richness of blessings that come to the merciful.

Sometimes it seems we walk life's pathway most alone;
When from our lives the joy and brightness all is gone;
And yet, behind the cloud there is a smile
From One who taught his followers on the Mount,
Of all the blessings all through life that count,
And how to work and walk the "Second Mile."

Rich blessings come to him with cheerful heart,
Who willing gives to need a generous part,
Of gifts bestowed in way of brawn and brain,
And like the good Samaritan of old,
Will help some wounded traveler to the fold,
And cheerfully will go with him the twain.

How blest the day, when such is ushered in,
Employer and hireling, no more ruled by sin,
Can greet each other with a friendly smile;
And take their teachings from the One who gave
His life a ransom for lost men to save,
And taught us how to walk that second mile.

"Blessed are the pure in heart,
For they shall see God.'

Another self evident truth, proven by the story of the man Adam, before he fell from grace, how he was permitted to walk and

talk with God; so we through the redeeming power of the blood of Christ are permitted to commune in the spirit and at the last day "see him face to face."

"Blessed are the peacemakers,
For they shall be called the children of God."

No quarrel ever ended in victory to either party; it ended with either a sore head or a sore conscience, and in most cases the sore conscience hurt the worst and was slowest in healing; and we acquire the bad name of "children of the Devil," while evidently on the other hand the professed children of God should be, but not always are, peacemakers both in the church and out, and of that spirit,

To let the good old golden rule, to me
must now apply,
To give and take, for goodness sake; be
true until I die;
Nor put myself ahead of him, who gave
himself for all;
Or, be too hasty to condemn, those
tempted, who may fall.
But may I ever ready be, a helping hand
to give,
That others passing by this way, a happier life can live.

Then comes the promise of blessings to those who are persecuted for righteousness' sake, and to those who are reviled and persecuted for the sake of him who was to restore the estate of lost and fallen man, which compares favorably with the mighty forest trees that are strengthened and more deeply rooted by the effects of adverse winds till at last their towering heads reach Heavenward above and away from the common perplexities of earth. We have in the great lesson, one seemingly above and beyond human conception or human words and yet we frail mortals can apply it to our own lives, for what profit is the remedy without the application,

The greatest sermon ever preached,
Or even like to be,
To teeming multitudes has reached;
What does it mean to me?

The last and most profound exhortation, "Be ye perfect even as your Father in Heaven is perfect" perhaps has staggered many a faith not well grounded, but that means living up to our best knowledge and best opportunities; perfect man with his besetting and "upsetting" surroundings but we are again promised he will allow no temptation to assail us without providing a way of escape, and the Prophet Micah in sixth chapter and eighth verse declares, "He hath shewed thee O man, what is good, and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God."

And when the race of life is o'er,
And comes that last long rest,
The question sure then to implore,
Lord, have I done my best?

Hebrews 4:9, tells us, "There remaineth therefore a rest for the people of God;" and the constraining love that made the blind to see, the lame to walk, and brought forth Lazarus from the tomb is the same yesterday, today and forever. And the people of God still have that promise in John 3:16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

'Tis Love that holds the planets in their places;
'Tis Love can move the mountains from their bases;
'Tis Love that paints the rose and lights the star,
And lifts earth's children where the angels are.

'Twas Love that brought the dead from out the graves,
'Tis Love that rends the rock and treads the waves;
'Tis Love that makes humanity divine;
With Love, Eternal Life is also mine.

Love cheers the lonely, comforts the oppressed;
It frees the slave, and gives the weary rest;
Casts out all fear, restores the soul of man
To Eden's peace, where Life and Love began.

Wilmington, Ohio.

A CORRECTION

The first line of the poem entitled "Credo" by Homer J. Coppock, on this page of last week's issue was lost out in the process of being corrected and was replaced inadvertently by a repetition of line five, which we deeply regret. The verse should read:

I believe in men, wherever they are;
In the house next door, or in lands afar;
With skin that is white or black or brown;
In lowly station, or men of renown;
I believe they will give to me and to you
The hand and the heart of a brother true.

Special evangelistic meetings were held at the Miami Friends Church under the leadership of Minnie Bassett and Nellie Thomas, November 7-21. The gospel ministry of Minnie Bassett, and the ministry in song of Nellie Thomas were greatly appreciated by all who were privileged to attend the meetings. The inclemency of the weather during the meetings was unfavorable to the best results, two rainy periods occurring during the meetings, followed with an unusually low temperature for this latitude and season of the year. The spiritual life of many members of the church was greatly enhanced, and there were a few conversions. The last Sabbath of the meetings was greatly blessed of the Lord, when some twenty or more of the Sabbath School scholars went forward, signifying their purpose to give their young lives to God. Two adults made a profession of faith in Christ one of whom has since requested for membership in the church with prospect of some others to follow. The evangelists went to Cherokee, Okla., to begin meetings on Thanksgiving night, and the prayers of the Miami Friends follow them to this new field of service.

IN JEHOVAH'S KEEPING

BY ODESSA RAYLE

"The Lord will keep thy going out and thy coming in
From this time forth and evermore."

On the morning of September 29, the one hundred twenty-first psalm was our morning lesson and I told my family that would be our chapter this month while I was away, and the last verse was God's promise to us. On the same morning, the "White Ribbon Special" left Chicago for the National Convention of the Woman's Christian Temperance Union, which convened on the 26th, at Los Angeles, California. The "Hoosier White Ribboners" joined the "Special" on Tuesday morning at Kansas City, and here were the National officers, National Superintendent, State presidents, and delegates, 277 of us on one train, with one accord, going to one place.

On Monday and Tuesday nights as I watched the moon and the stars in the wonderful sky, I thought, as the Psalmist, "The heavens declare the glory of God," and "The Lord shall keep thy going out and thy coming in from this time forth and forever more."

On Wednesday night, as I watched the moon, there appeared a gleam about twelve inches wide from east to west and the glory shone round about. Then, as I spoke of gratitude to the Father for his blessings and his wonderful care and guidance the whole cross appeared to me with the moon in the center. The train ran on for miles over the mountains or Arizona and still I gazed at the cross for I knew it was a message to me from a loving Father assuring me of his love and protection. I pledged anew my life and service to Him who keeps our "going out and coming in from this time forth and forever more." The glory of it all shone in the heavens; it thrilled me through and filled my soul with delight. After a long time, I slept. At five o'clock the next morning the porter went through the car calling all to awaken. Every one hurriedly dressed and climbed the long flight of steps to the top of the mountain to see the sun rise over the Grand Canyon. Again I beheld the glory of God in nature. God has never-ceasing wonders in our own beloved country.

We spent the day here, and at four o'clock started on the last lap of the journey, arriving at Los Angeles at noon on Friday. We were welcomed by two hundred California White Ribboners with automobiles and went sight-seeing, over the city. The Convention began on Sunday and lasted until Friday night. The three outstanding addresses were by Mrs. Ella Boole, National President, on "Narcotic Education;" by Captain Richmond Pearson Hobson, on "The Spiritual Urge of Prohibition;" and by Mrs. Lena Leonard Fisher, Chair of Missions, Southern California University. The convention closed on Friday night with an invitation from the Indiana delegates to bring the convention to Indianapolis in 1928.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

HARMONIES HERE—AND IN HEAVEN!

Editor THE AMERICAN FRIEND:

I heard a wonderful musical symphony in a Friends Church service recently. It was in one of the largest church buildings ever erected by the Friends, and one of the few which have big church organs. A special invitation had been extended to the members of "the other branches" in this part of the country, "Hicksites" and '"Conservatives,' and they accepted the invitation in considerable numbers. There was a remarkable spirit of friendliness manifest throughout the meeting, largely due to the kindly words and the tact of the pastor. In the main he adhered to the printed calendar for the day, but gave large liberty to visiting Friends to take part in the prayer and praise service, which they did. When the offertory was announced, the organist, as is customary, began playing an instrumental piece, very softly, as the baskets were being passed. Then a dear old "Conservative" mother, in plain bonnet, apparently hard of hearing and totally unconscious of the instrumental music, began a vocal prayer in that old-time sing-song intonation which was so familiar to us in our childhood. The organist did not notice her at first, and so the two proceeded together. It may seem strange, but they seemed to blend together in a way that was truly marvellous. Nobody laughed, nobody even smiled. On the contrary, it seemed to me that a peculiarly reverent feeling settled over the meeting. I suppose it was all accidental: but it certainly was a curious coming together of the past and present, the ancient and the modern. May be we will hear music something like that when we get to Heaven. I won't object.

A. W. MACY.

Pasadena, California.

WHAT SHALL WE DO WITH THESE PEOPLE?

Editor THE AMERICAN FRIEND:

A few days ago there came to the office of the Foreign Mission Board a letter of inquiry concerning the possibility of service abroad. Within the past few weeks two other similar inquiries have been received. These young people are Friends. They have heard the call to go forth and serve. They have responded to the call. One of them is now ready to go abroad; the others are nearing the close of their period of preparation.

But what can the Foreign Board say to these young people? Funds have come in from individuals and yearly meetings so slowly and in such meager amounts that it has been impossible to make full remittances to the fields. The Board right now owes more than $11,000 to the five fields. With such a condition prevailing how can the Foreign Board send out new workers, even though they are called, trained and desperately needed?

For that matter, how long do Friends think the Board can go on pretending to do mission work on an empty treasury? How long is it right to permit missionaries and native workers to go without their salaries and contract debts with the milk man and grocer?

And what is true of the Foreign Board is true of the work of the other Boards. The work of the church languishes for want of support.

But to return to the young people who seek service abroad. There seem to be only two or three alternatives. Either the church must stop asking the Lord to raise up more laborers and our young people must turn from the thought of world service to making a living at home, or the church must make it possible for her youth to respond to the call of God.

If the present conditions are not soon changed, some of our young Friends will believe—and with just cause—that the church is merely mouthing words and repeating pious phrases when she prays the Lord to call her youth to lives of service abroad.

Some one recently raised the question in THE AMERICAN FRIEND as to whether we shall or shall not discuss. Here is a series of questions that might well claim the attention of Friends for some time to come: What shall be the future of Friends Foreign Mission work? Will the church make it possible for the work to advance? Shall the Foreign Board continue to go into debt to keep up its present work? Shall it turn away the young Friends who want to go abroad? What shall it do? Who has light on these questions?

B. W. B.

FRIEND TAKES WILLIAM PEARSON'S ADVICE

Editor THE AMERICAN FRIEND:

Let me report that I have taken William Pearson's suggestion and read the Disciplines of several Hicksite yearly meetings including the new one which is under advisement by some yearly meetings of the Conference, and adopted by others. This latter discipline I consider admirably written, embodying in most ways the findings of the present-day Quaker conscience, and stating its convictions in a form that is not only clear and just, but attractive as well. I think it would do well to add to itself force by stressing more historical background, but that is aside from my present point, which is this:

I feel quite certain that almost any young person would gain more actual insight into the Quaker point of view and way of life than he could acquire from the same, or from much more, industrious study of the disciplines we are now using in the Five Years' Meeting. The language of George Fox's letter to the Governor of the Barbadoes, of the Richmond declaration, or of the Essential truths is from fifty to two hundred years behind us. We should consider our school teachers archaic if they attempted to teach our children in these phrases. Is it not time that the Five Years' Meeting took under advisement the necessity of a new statement to stand beside the old, as suited to our time as these others presumably were to theirs?

MARJORIE HILL ALLEE.

Chicago, Illinois
5762 Harper Ave.

LABOR COLLEGE AT WOOLMAN SCHOOL

An impressive number of opportunities offer themselves nowadays to Friends to serve as cooperators and helpers in the struggle of various groups toward sound relationships in our body politic. One such occasion is noted in *Workers' Education* for November.

"The Labor College of Philadelphia opened its winter session by a rather unique experiment, a week-end conference on old age pensions and workmen's compensation. The immediate purpose of the conference was to focus Labor attention and the attention of the general public on the action on these two measures which will be taken by the Legislative session about to convene.

"At present, Pennsylvania has no old age pension law and the poorest workmen's compensation law of any state in the Union; yet she is the richest industrial center of the country. For many years the Pennsylvania State Federation of Labor attempted to put through an old age pension law and attempted to improve its compensation law. It failed in both instances. Now, with the convening of the Legislature imminent, it is gathering its forces for another try. Here is where the Labor College thought it could be of some use by calling a conference where notes could be compared, the inadequacy of the existing laws brought to public view and ways and means devised for helping to put over the changes for betterment which Organized Labor finds necessary.

"More than fifty delegates and individuals interested in such social legislation were present throughout the two-day conference. Thanks to the kindness of the Director of the Woolman School at Wyncote, Pennsylvania, Miss Caroline Norment, the place of the conference was ideal for such a purpose. The school, dedicated to international and racial good-will, is delight-

fully situated just far enough from the city to give it a thorough country setting yet near enough to make it easily accessible. Its beautifully kept grounds, once a private estate, tops a hill from which can be viewed the surrounding country-side. The type-setters and electrotypers, the clothing workers and carpenters, the textile workers and moulders took full advantage during their two day stay of the restfulness and beauty and opportunity for play which this environment offered. In itself, it served as an object lesson in healthful living that may some day be realized by all workers."

SERIES OF MEETINGS AT SPRINGFIELD, N. C.

Fred E. Smith, one of the Field Secretaries of the Five Years Meeting, held a very successful series of meetings at Springfield, one of the churches of Deep River Quarterly Meeting, North Carolina Yearly Meeting, from Nov. 14 to 25. His clear, forceful messages were used of the Holy Spirit to quicken the consciences of the unsaved and to edify and strengthen the church. It is never wise to count converts, but there were at least eleven who bowed at the altar and claimed special blessing. A number of others professed consecration to the Lord and His service. There will be several additions to the church as a result of the meeting.

One feature of the work at Springfield is a band of earnest Christians, twenty-five or more in number, known as the Springfield Gospel Team. The activities of this Team are along sane and spiritual lines. Personal work and the holding of cottage prayer meetings are the methods used to win persons for Christ, and the efforts have been very successful. This Team rendered valuable aid during the series of meetings. After the close of the meetings Fred E. Smith devoted one night to a special conference with members of this Team and gave them encouragement and advice. The members of Springfield Church and community greatly appreciate the services of Fred Smith and are grateful to God that way opened for him to come among them.

The new meetinghouse will be ready for occupancy within a few weeks. The present building is becoming increasingly inadequate for the numbers attending Bible School and meeting.

ORPHA HAWORTH

Orpha Ruth Hull, daughter of Henry and Mary Jane Hull, was born Nov. 29, 1875 at Oskaloosa, Iowa. In her early youth she moved with her parents to Pleasant Plain, Iowa, where she graduated from the Academy. After teaching with success for some time she attended both Iowa State Agricultural College at Ames and Penn College at Oskaloosa. In 1899 she was married to Chas. C. Haworth, with whom she taught two years in Lowell Academy, in Kansas and was matron of the girls one year at Nebraska Central College. From there in 1902 she and her husband went as missionaries to Cuba and were under the American Friends Board till 1922, when the ill health of a son compelled them to return to the States. For six years during that time they were out of the mission field on account of her health.

In her childhood she surrendered to the Master and was a very earnest, consecrated and effective worker. She became, in a short time, very proficient in the use of Spanish, and came into such close touch with the Cuban people that they seemed to forget that she was a foreigner. She had a genial, kindly disposition and was beloved of the workers and natives.

Four of their five children were born in Cuba, one of whom died in infancy. The oldest son, Joseph Perry, preceded her almost two years to the eternal home. During the more than two years of her sickness she was a great sufferer, yet always met her friends with a cheerful smile, even when almost too weak to speak. She underwent two major operations, and while in the hospitals endeared herself to the nurses by her patience, cheerfulness and appreciation of all they did for her.

In her home, with all her family present, she fell asleep in Jesus, November 16, 1926, at Whittier, California. She is survived by her husband and three children, Ruth Esther, Helen Fe, and Alfred Dwight.

Funeral services were held in the Friends Church, Whittier, under the direction of the Pastor, assisted by Harley Moore and Enrique Cobos. Interment in Whittier Cemetery.

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QUAKERDOM · AT · LARGE

Elden H. Mills is giving a course of lectures at the Indianapolis Ministerial Association on the first Monday of each month, on the subject, "Mysticism and Christian Experience." The series is as follows: "Introduction;" "Some Great Lights in the Dark Ages;" "The Reformation's Mystical Forerunners;" "The Mystical Luther and the Reformation;" "George Fox and the Quakers;" "Modern Mystics;" and "The Place of the Mystical in Religion Today."

J. Edgar Williams, pastor of the Friends Church at Kansas City, Missouri, invites his friends to be his guests at eight o'clock on Sunday evening, December 12, at the First Baptist Church, 2310 Linwood Boulevard, Kansas City. The occasion is the "Candle Lighting Service" he is putting on for Dr. David J. Evans and his congregation in which he will be assisted by the Mayor of Kansas City, Hon. Albert I. Beach, and other prominent citizens. Come and bring your friends.

J. Edward Hodgkin has been granted a minute by Durham Quarterly Meeting of London Yearly Meeting endorsing his desire for service among Friends in the United States as he expects to visit Friends meetings in New York and in and around Philadelphia spending three or four weeks chiefly in connection with the interests of the development of the Jordans properties. He is chairman both of Jordans Village Limited and the associated company known as Jordans Estates, which has purchased a considerable area adjoining the original property, and is working in close cooperation with the Public Utility Society. He hopes to interest Friends and others in the preservation of the amenities of the Jordans district.

A pleasing exercise of the Junior Department of the Friends Sunday-school at Wilmington, Ohio, was the informal christening of their "Doll Messenger of Friendship." It was named "Ellen C" as a token of the love and regard felt by the children for Ellen C. Wright, who is herself the friendliest of Friends. The doll was dressed in an exact reproduction of the Quaker costume of our grandmothers, with silvery gray dress, gray shoulder shawl edged with softest white, and prime silk bonnet. The bonnet, a true work of art, was made by Sarah Ann Johnson, who was formerly a Friends milliner, and who has, in earlier days, made more than 400 such bonnets for Quaker ladies. Certainly no more interesting doll will be sent to Japan on its errand of love than this dignified, yet gracious Ellen C.

The University of the State of New York honored itself recently in bestowing upon Miss Emily Howland the degree of Doctor of Letters which is the first honorary degree it has conferred upon a woman. On November 20, Emily Howland celebrated her one-hundredth birthday. "A central New York school teacher," a dispatch declared her to be. She has been and is far more than that. Born a Friend and ever true to Friends principles, she was one of the pioneers in teaching the Negro at a time when to do so one courted mob violence and, in Southern States, long terms of punishment. During the Civil War she took charge of one of the great camps for freed slaves and from that day to this has supported Negro education everywhere by her precept, her example, her large and generous financial gifts.

A letter from Alfred Lowry, head of the Friends Center at Paris, tells of a visit to Vienna, at the invitation of Count R. N. Coudenhove-Kalergi, to attend the first Congress of the Pan-Europa movement. He writes that "the growth of the movement, since its inception a very few years ago, is distinctly heartening, and its still youthful leader, Count Coudenhove-Kalergi, is deserving of the sincere gratitude of all who have the welfare of Europe at heart. . . .The Pan-Europa movement stands for a United States of Europe, but without opposing in any way the activities of the League of Nations." The Congress had the support of many European leaders. Following the Congress Alfred Lowry spent a few days very profitably at the Vienna Friends Center, giving addresses and holding conferences.

President William Wistar Comfort of Haverford College expected to leave for China, December 4, on the Empress of Canada, as a member of a special commission which is being sent to Canton, China, by the Trustees of Lingnan University (Canton Christian College), to confer with the Chinese in relation to the recent government regulations affecting private educational institutions. Great satisfaction is felt by the New York Trustees and all the friends of Lingnan University over this step which has been the object of the Trustees for a long time, and which will afford the Chinese a greater opportunity to share in the management and support of the University. That such a step is possible at this time, says the *Haverford News,* is significant of the character of its alumni and constituency, and of the regard in which the University is held by the Chinese.

Two Friends Institutions were well represented at the annual Assembly of the International Association of Women Preachers, held in Cleveland, Ohio, November 5-7, according to the report of the General Secretary of the Association. She says further, "Miss Evangeline Reams told of her experiences in dealing with straying girls and leading them back to their Lord. She held the sympathetic attention of those present as she told of the redemptive power of Jesus the Christ in broken lives. Two young women from the Cleveland Bible School told of their call to the ministry of the Gospel and were warmly greeted by the older women present who rejoiced in the eager testimony of youth to the call of the cross." Judge Florence E. Allen of the Supreme Court of Ohio, D. Willia Caffrey, just returned from a year in South America, and M. Madeline Southard, President of the Association, gave the principal addresses of the Assembly.

An important change in the plans of the College Campaign has been affected by the Board of Trustees of Nebraska Central College upon recommendation of the Central City Campaign Committee, which is a result of the existing conditions that have confronted the committee during the present canvass for funds. It was decided that the present building program of the college be deferred within Merrick County until such time as business conditions warrant its resumption; and that the sustaining fund of $25,000 be pressed to completion in order that immediate funds may be provided for the college. Those who have pledged are being asked to transfer their pledge to the new card for the sustaining fund alone and this is receiving a good response. This amount raised by January 1 will insure the continuance of the work of the college and will enable President Carrell and other workers to then go outside of the county to secure funds for endowment and new buildings.

J. Elwood Cox of High Point, North Carolina, received recently an outstanding honor in his appointment to serve on the Duke Foundation, a board appointed to ad-

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minister the various endowment funds left by Mr. James B. Duke who had been his associate at Guilford College. It is a great mission the trustees of this endowment have been performing, and a mission that becomes greater as time passes and the endowment gains in volume. Its operations so far have served to give the public a growing idea of the vastness of its possibilities for good to the wide scope of humanity encompassed in church and school and hospital. He is also chairman of the Board of Trustees of Guilford College, and a most successful and esteemed alumnus and patron. As president of the Commercial National Bank of High Point, he is recognized as one of the state's leading bankers and has held high offices in the American Bankers Association. As State Highway Commissioner he has done all in his power to develop the present extensive system of highways in North Carolina.

NEWS OF OUR MEETINGS

On Friday nights, at the regular Church Nights as it has been carried on for two years at the First Friends Church, Indianapolis, Indiana, Elden H. Mills, is giving a series of lectures from 7:15 to 8:15 on the subject, "Historical Quakerism and Modern Life." The topics for eleven weeks are as follows: "What Does it Mean to Be a Quaker?"; "Facing the Difficulties and Counting the Cost;" "The Practice of God's Presence;" "Spiritual Worship;" "Worship and the Ministry Today;" "Quakerism and Conscience;" "Quaker Challenge Toward Character;" "Quaker Challenge to the Social Order;" "Quaker Challenge to a World of Force;" "An Interpretation of Love;" and "The Supreme Challenge for Today."

The evangelistic meetings recently held at West Middleton Church, Western Yearly Meeting, in which Orley Smith, evangelist, assisted Richard L. Wiles, pastor, closed with good success. During the meetings twenty-six claimed to have been definitely blessed at the altar of prayer, some having been converted, others making their consecration to God for service. As a result of the meeting the church has taken on new life in every phase of its work but more especially in the young people's group, of whom some testify to a call for service.

Eastern Quarterly Meeting was held at Cincinnati, Ohio, November 27. Eight Friends came over from Green Plain Monthly Meeting at Selma, Ohio, and John R. Webb was present from Richmond, Indiana. Reports were given from those present at Indiana Yearly Meeting and the most suitable time for holding the Yearly Meeting was again considered. The development of our church organization through the past fifty years was reviewed briefly and attention drawn to the fact that at its best machinery was only a means to an end and that church organization functioning in every part was one of the Master's ways for blessing mankind. Mention was made that this might be the last time the Quarterly Meeting would be held in this meetinghouse which had served since its erection in 1868 and which had been the church home of many prominent Friends as the Shipleys, the Johnsons, the Whites and the Henleys of more recent times. A more desirable location in a residential part of the city is being considered, if the present prospect of sale materializes. Lindley J. Spicer and Albert L. Copeland are mentioned appreciatively as former pastors by this group of devoted Friends, and the caretaker continues faithfully after a long period of service. Henry G. and Jane Summerhayes, formerly from England, have been ministering acceptably to them from week to week now for more than a year.

On account of the Christmas season, Kokomo Quarterly Meeting will convene one week earlier than the appointed time. It will be held at Hemlock, Indiana, December 17 and 18, and interested Friends are requested to note this change.

The Ramona Park Friends Community Church, located at 1510 South Sixth Street, Alhambra, California, welcomed their new pastor and his wife the last of September. Neal D. Newlin and Mildred M. Newlin came from South China, Maine, and have made themselves very much "at home." The new Church was dedicated on Sunday afternoon, October 3, with the chief address by E. P. Ryland, the new secretary of the Los Angeles Church Federation, and Willard O. Trueblood, pastor of the Whittier meeting. During the month of October the pastor gave a very interesting and helpful series of sermons on "Some Marks of a Christian." The Senior Christian Endeavor Society is hard at work on the play, "Mr. Bob" which they expect to present before Christmas. The "set-up" meeting for the organization of the Alhambra School of Teacher Training was held at the church with an attendance of about 175. Neal D. Newlin gave the address of the evening, using for his subject, "Attitudes Toward Religious Education." The Brotherhood prepared boxes and the ladies of the Community purchased them for an unusual affair at the November meeting. Tuesday night, November 16, the Women's Foreign Missionary Society had an illustrated lecture on "A Trip Around the World," by two former Missionaries to Japan.

November was Loyalty Month for Spiceland, Indiana, Friends meeting. On the first Sabbath, at the morning service the pastor, William Fox, talked on "The boy and his dad on the same level," and his evening subject was "Thanksgiving for the Fatherhood of God." A Father and Son Banquet was served, November 9, when one hundred forty-four men and boys enjoyed chicken and oysters with the trimmings, and Prof. Clyde A. Milner, dean of men at Earlham College, addressed the meeting on "How to Reach the Boy." The subject for morning worship, November 14, was "Hunger of a Christian," and in the evening meeting, "Thanksgiving for the gift of Earth and Nature;" for November 21, "The Gospel of Christ," and an illustrated lecture in the evening on "Thanksgiving for the Prophets and Pioneers;" for November 28, "Applied Salvation," and in the evening, "Thanksgiving for the Opportunity to Make a new World." The Methodists and Friends had union services on Thanksgiving night when the M. E. pastor spoke to a crowded house, after which a pageant "The Thanksgiving Spirit," was given by the young people aided by the choir. An offering was taken for the Near East relief. The pastor gave attendance cards to the Sabbath School the first of the month for each to keep his own record for Sunday School, morning worship, Sunday night service, and prayer meeting. The Young People's meeting on Sunday evening counts for their prayer meeting. The average attendance for the month at morning worship was 219.

Independence Quarterly Meeting was held at Bolton, Kansas, November 19-21, and the presence of the Lord was very manifest from the first service. The recent loss by death of the pastor at that place was very much felt, but Friends are looking to God to supply the need as they trust and obey him. All of the pastors but one were present at all the sessions, and brought helpful messages under the leadership of the Holy Spirit. Bertha Stubbs Sumpter, Field Secretary for the Missionary Board of the Yearly Meeting was also present in the interests of the board, and brought a very tender, soul-stirring message on Sunday morning, helping all to see anew the need of regular systematic giving, of giving larger amounts than usual, and the need of prayer for the work. A recent revival held at Mt. Zion, an outpost of Stark, Kansas, by Susie Shrauner and Lela Allen resulted in sixteen coming forward to an altar of prayer.

West Union Meeting near Monrovia, Indiana, Western Yearly Meeting, has made steady progress since the coming of John Compton and wife, who have entered upon the third year of pastoral service. The attendance has reached an average of about 72 at Sabbath morning service. The Sab-

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bath school has put on renewed life and energy under the leadership of O. A. Keller as superintendent. On November 21, a Thanksgiving and Harvest Home program was rendered in both Sabbath school and church service in which the superintendent and pastor had the loyal support of the membership, young and old. Special music was rendered by the orchestra and songs by the young people's class. At the church hour a special message was given by the pastor based upon Psalm 107:22 when many hearts were touched and new resolves made. Products of the field, orchard and garden were brought as an offering with which the house was decorated, and the following night these products were disposed of by sale and the proceeds, which amounted to $51.12, were for Foreign Mission work.

Thanksgiving was appropriately observed at Poughkeepsie, N. Y. Meeting. A suitable and helpful sermon was given the preceding Sabbath, by the pastor Wilbur W. Kamp. On Tuesday evening a pageant, "The First Thanksgiving," was presented by the young people in Puritan and Indian costume. The price of admission to the entertainment was food to be distributed by the Associated Charities among the poor of the city. A large attendance provided a generous response and a fine contribution was sent to cheer the needy on Thanksgiving Day.

Nine Partners Quarterly Meeting was held at Clinton Corners, New York, November 13, with a large attendance which included visitors from New York, Purchase and Cornwall Quarterly Meetings. At the morning session, following the business period, Wm. J. Reagan gave a strong address on the subject of Peace, stressing the necessity of being true to our convictions under all conditions. Furnas Trueblood followed, urging us to help the cause of Peace by being well informed and up-to-date in our knowledge of existing conditions in the world, in regard to militarism as well as the efforts toward peace. In the afternoon, Wilfred Conard of Lansdowne, Pa., gave an illuminating address on his observations of the work of the League of Nations. The young people held a meeting the evening previous, at which there was an interesting discussion of the topic "Why Am I a Friend." It was participated in by several young people who clearly demonstrated by their words that they understood "Why."

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The entire Quarterly Meeting was highly inspirational.

Reuben J. Payne, formerly pastor of West Branch meeting in New York Yearly Meeting is now located as pastor at Archdale meeting in North Carolina. Clara I. Cox has relinquished the work at Archdale and is giving full time to the meeting at Springfield, N. C. Reuben Payne is becoming adjusted to his new field of labor and is a distinct addition to the working force in North Carolina Yearly Meeting.

Willard Hadley Ware, whose present address is Thornton Academy, Saco, Maine, a member of Durham (Maine) Monthly Meeting of Friends in Falmouth Quarterly Meeting, was recorded a minister of the gospel by his monthly meeting in its business session, November 17.

The Guilford College Gospel Team continues to go out the first two Sunday evenings in each month to the meetings within driving distance. About forty young people belong to the team and they go out in groups of four or five. The School of Missions at Guilford College will have its sixth annual session beginning February 1.

Earl Folger, formerly of Shirley, Indiana, may now be addressed at 344 West Sixth Street, Anderson, Indiana. His services as singing evangelist may be secured through correspondence.

Feeling the need of more room for Sunday-school work, of providing a safe and sufficient exit from the galleries and a modern and suitable approach to the church building, the First Friends Church of Fairmount, Indiana, appointed a Committee to make these necessary improvements. This has been done at a cost of about $5,000, adding 3200 square feet of floor space, providing a commodious dining room and kitchen, a men's rest room and a spacious lobby with modern facilities for funerals and public gatherings, making this one of the best plants for church and Sunday-school work in southern Grant County. Rededication services were held at the church, November 28, with Charles E. Hiatt, Superintendent of Indiana Yearly Meeting in charge.

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INTERNATIONAL SUNDAY SCHOOL LESSON

December 19, 1926

Samuel, the Just Judge.

Lesson Material: I Samuel, chapters 7 and 12.

Devotional Reading: Psalm 46:1-7.

Golden Text: Direct your heart unto Jehovah, and serve him only. I Sam. 7:3.

Topic for Young People and Adults: How the Lord Helps.

Topic for Intermediates and Seniors: What Samuel Did For His People.

Daily Readings

M.—Samuel the Just Judge. 1 Sam. 7:3-12.
T.—Strong in the Lord. Josh. 1:1-9.
W.—Strength in Weakness. Joel 3:9-17.
T.—Chosen for Service. Acts 6:1-8.
F.—A Servant of the Lord. Acts 27:20-25.
S.—Triumph in Christ. 2 Cor. 2:12-17.
S.—The Secret of Strength. Psalm 46:1-7.

Between the Lessons. Among the various tribes inhabiting Canaan when the Hebrews settled there, the Philistines proved to be the most persistent and aggressive enemies. During the time of Eli, they began making raids into the hills where the Hebrews lived, and finally their superior organization and military experience enabled them to administer a crushing defeat at Aphek. The ark was the most prized trophy carried away by the Philistines, and its loss was regarded as a calamity by the Hebrews, the loss of the help of Jehovah himself. Subsequently they sank into idolatry, adopting the worship of Baal, which was a prevalent nature religion of the Canaanites. In this period of decline Samuel comes forward and proves himself a true leader in several ways.

1. Samuel awakened the consciences of the people. "If ye do return unto Jehovah with all your heart, then put away the foreign gods.... The children of Israel did so." (vs. 3, 4). Like Joshua at the time of his farewell, Samuel demanded proof of their repentance, summoning them to Mizpeh for a national gathering of fasting, prayer and confession. It was not enough for them merely to "lament after Jehovah," (v. 2), there must be a genuine renouncing of their evil life.

2. Samuel directed them successfully in an emergency. This religious assembly was interpreted by the Philistines as an uprising of the Hebrews, and the much-feared enemies attacked in force. But Samuel used this crisis to strengthen their belief in Jehovah, by preparing for the battle with prayer, instead of sending for the ark as had been done on a similar occasion before. The Hebrews had been adopting the worship of Baal as the god of nature; this experience demonstrated the power of Jehovah in nature, for the thunder-storm accomplished what they were unable to do, the routing of the Philistines.

3. Samuel helped them remember the help of Jehovah. Even in a religion without image, there was a place for "stones of remembrance." This "stone of help" not only would recall the fact that "Hitherto" Jehovah had helped, but would bring the message that henceforward the same Helper stood ready.

"Each sweet Ebenezer I have in review
Confirms his good pleasure to help me
quite through."

4. Samuel became a trustworthy public official. "Samuel judged Israel all the days of his life." (v. 15). In the petty difficulties of daily life as well as in great emegencies, Samuel proved to be a leader of

strength. What a splendid record of a faithful life is summarized in chapter 12:1-5, in the words of the people to the old man, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

WENDELL G. FARR.
Wilmington College.

BIRTHS

PEARSON—To Cecil and Mary Pennington Pearson, at Avon, Conn., November 10, 1926, a daughter, Bertha May.

MARRIAGES

COX-NEWLIN—At the Friends Parsonage, Lindsay, California, November 25, 1926, Mina Newlin and Manley M. Cox. Leanah Hobson, minister.

DEATHS

BEALS—At the home of her brother, William Beals, Tusculum College, Tennessee, November 20, 1926, Rhoda Beals, aged 70 years. She was laid to rest in the Friends burying ground at New Hope Meeting. A lifelong member of Friends, her ancestors being among the first Friends that immigrated to, and settled in East Tennessee, she was called to Lost Creek and served that meeting as pastor for more than twenty-three years. Her life was one of service. She visited and worked in the homes of the sick and needy. Her honest, earnest, true and devoted ministry will tell for a long time in the lives of all with whom she came in contact. She leaves one brother, William Penn Beals, and a sister, Mrs. Alice Ramsey, both of Tusculum College, Tenn.

COX—At Long Beach, California, February 12, 1926, Ezekiel S. Cox, son of Thomas B. and Mehetabel Davis Cox, in his 83rd year. Born in North Carolina, he came when a boy with his parents to Indiana, was educated at Bloomingdale Academy and Bloomington College, and for a time was superintendent of the Fort Sill Indian School then under the care of Philadelphia Friends. He married Joanna Outland and they lived many years at Lawrence, Kansas, where their only son, now Dr. H. T. Cox of Los Angeles, was born. In 1892 the family moved to Long Beach. He was a man of deep Christian piety and broad human sympathies, and his counsels in the church, of which he was an elder for many years, were always spiritual, sane and progressive.

FLETCHER—At the home of her daughter, Lydia Wasson, Christman, Illinois, October 11, 1926, Mahala Haworth Fletcher, aged almost 84 years. A birthright Friend, she had been active in the church practically all her life and was an elder in Ridgefarm Meeting at the time of her death. For more than a century the families to which she and her husband belonged have been active in the work of Friends in Vermilion County. Interment was made by the side of her husband, Henry Fletcher, in Pilot Grove cemetery where several prominent members of their families for three generations lie buried.

KEATES—At the home of her father, Harry R. Keates, Pasadena, Cal., Nov. 12, 1926, after a brief illness, Ellen C. Keates, aged 45 years. Born in Ireland, she was educated in the schools of New York and was graduated from Mount Holyoke College. She taught in Whittier College, in the Marlborough School for Girls in Los Angeles, in Albany Academy, Albany, N. Y., in the Mary C. Wheeler School at Providence, R. I., and was principal of the Highland Hall, girls' private school at Hollidaysburg, Pa., at the time of her death. She was beloved by her pupils and fellow teachers and had a wide circle of friends. She was a member of the First Friends Church in Pasadena. Besides her father, she leaves five sisters and four brothers.

RHOADES—At her home near Saffordsville, Kansas, November 13, 1926, Sarah A. Rhoades, wife of Isaac P. Rhoades, and daughter of Restore and Mary Perry, in her 66th year. Born in North Carolina, she came with her parents to Kansas in 1869 and spent the remainder of her life on the old homestead. A birthright member of Friends and converted in girlhood, she served the church faithfully as an elder, Bible School teacher and in many other capacities. She is survived by the husband, three daughters and one son. Interment in Toledo cemetery.

THOMPSON—At his home in Ridgefarm, Illinois, September 20, 1926, Lorin Thompson, aged 68 years. Converted when a young man he united with Friends at Friends Chapel near Scotland, Ill., where he was a faithful and useful member. He and his companion who survives him were deeply interested in all the activites of the church, especially its missionary and educational work. Interment at Friends Chapel cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

LOS ANGELES, CALIFORNIA
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